

ENGLANDS BANE:

OR

THE DESCRIPTION
of Drunkenesse.

COMPOSED AND WRIT-
ten by THOMAS YOUNG,
sometimes Student of
STAPLE. INNE.

Preſtar non uſii, quam male uſuere

ECCLES 8. 11.

Because ſentence againſt an euill worke is not execu-
ted ſpeedily, therefore the heart of the children of
men is fully ſet in them to doe euill.



LONDON,

Printed by W. I. for Thomas Bayly, and are
to be ſold at his Shop in the Middle-row

ENGLANDS BANE

OR

THE DESCRIPTION of Drunkenness.

COMPOSED AND WRIT-

ten by THOMAS YOUNG,

Attorney at Law of

STAPLE INN.

Printed by J. Smith, at the

Printers Office, No. 8. 11.

Because (and against) an evil work is not excus-
ed (and freely) sheweth the heart of the children of
men is full of iniquity and evil.

LONDON,

1753

Printed by J. Smith, at the
to be sold at his Shop in the Middle-row

**TO THE
RIGHT WOR-
SHIPFULL, VERY**

**Worthy, iudicious and
vnderstanding Gentleman**

SR. FRANCIS DOVSE

Knight, T. Y. wisheth

increase of health,

and perpetuall

Happinesse



Right wor-
shipfull, cal-
ling to mind
mine owne
follies; euer
from mine infancy, prone
to haue coniunction with

The Epistle

intemperancie, the cheife
fountaine of all mens per-
turbations, and also remem-
bring your good counsell
euer giuen vnto me, that I
should loath excesse, and
loue temperance, (which I
now finde of it selfe to bee
the treasure of vertue) com-
pelling men to follow Rea-
son, bringing peace to the
minde, and mollifying the
affections with concord
and agreement: receiuing I
say from you, not onely
good aduice (being as great
a benefit as one friend can
doe to another;) but also
good example, which is the
readiest path-way to guide
men

Dedicatory:

men to felicity, & for feare
I should be culpable ac-
cording to the Prouerbe:
Thanks watcheth old as
soone as gifts are had in
possession; I thought good,
although I cannot requite,
yet to make knowne to
your Worship, that I doe
not forget (for *omnium ingra-
tissimus est, qui oblitus est:*)
neither this, nor other your
manifold great and conti-
nuall kindnesse bestowed
vpon me: And that you
may see how good a Schol-
ler I haue proued in the
Art of sobriety, by your
discipline consiliatory and
exemplary. I am imbolde-
ned

The Epistle.

ned to crave your Patronage to this Pamphlet, which will at large set down all the subtle sleights, tempting baits, and crafty allurements which Sathan useth for the overthrow of mankind, by this vice of drunkenness, (which indeede is the Metropolitan City of all the Province of vices) which Reason made mee intitle my Booke *Englands Bane*: because no nation is more polluted with this Capitall sinne, then ours. And I protest it is not ambition that makes mee crave patronage to this Treatise: (considering my smal

Dedictory.

small deservings) but chiefly
presuming upon the affi-
ance of your good nature,
and kinde constructions of
my weake endeavours; and
something the rather, be-
cause I know your liberall
qualities inclinable to the
rule of my intentions:
which is not to bar society,
but to contemne ebriety,
for Solomon saith, *He that is*
liberall shall be blest, and hono-
red of his neighbours: And of
this vertue, I know both
your selfe & all your Wor-
shipfull family fully indu-
ed; for often have I heard
you say, that of your Wine
& Beere you regarded not
the

Eccl. 13 23
Prov. 21.9.

The Epistle

the expence : but you bla-
med such as would abuse
these Creatures to ouer-
throw their own sense, and
such voluptuous liuers are,
them I chiefly ayme at,
that cannot take moderati-
on to be their guide : *Omne
nocet nimium , mediocriter
omne gerendum.* I know you
loue to Read : because you
know to censure : Let mee
therefore intreat your wor-
ship to read this, and to
giue it favourable protecti-
on to the world : although
the lines be rude, the mat-
ter is good, and it is no
shame to gather a Prim-
rose growing among Bri-
ers:

Dedicatory.

ers : had it beene better, you
should have inioyed it, such
as it is if you entertaine, I
shall rest.

*Your VVorships in all
faithfull obseruance.*

THO : YOVNG.

TO

Director


ers. had it been better you
should have enjoyed it, such
as it is of your enterprise, I
shall be

Your V^t ob^d servant
J. B. B.

THO. JONES



TO THE READER.

ONG I am, I
confesse, who take
upon mee to cor-
rect an enormitie
crept into my Countrey, too
much frequented by young and
old of all conditions. Yet (gen-
tle Reader) let me perswade
thee to peruse the same, with
an indifferent eye: not con-
temning any part thereof, be-
cause it is compiled by the
Yong. And although thou
mayest

To the Reader.

mayest perhaps say, that I
haue beene equall with thee
in this aspersi^on. yet let mee
entreat againe, that thou wilt
no lesse equall mee in my con-
trition, then resolute fully to
concurr^e with mee in my con-
uer^sion. Our Nation hath had
for many yeares since this im-
putation, That wee should
S Ape-like imitate forraigne
countries in their vices, wher-
in I will not particularize
for auoyding of offence: and
the rather, because it is to all
iudicious men too perspicu-
ous: I could rather wish, that
leauing their examples in the
worst, we did frame our selues
to imitate, to compare; nay,

To the Reader.

to excell them in their ver-
tues, and heroicall atchieve-
ments, which may very easily
bee performed by us, in that
God of his especiall goodnesse
to our Nation, hath indued
us with singularitie of appre-
hension, dexteritie of inuen-
tion, and meanes for disci-
pline, exceeding all the bor-
dering countries of the world:
There is an use and an abuse
of the best creatures, and wee
cannot denie as well by the as-
sertion of God himselfe, who
in the Creation saw all that he
had made to bee good, butt that
they were all made for the com-
fort, for the service, and for
the use of man. If wee then

To the Reader.

neglecting the use, and doe
fall into the abuse of those
good creatures, and make
them euill and hurtfull to vs:
that followeth, that wee con-
tradict God in his purpose:
wee alter the nature and qua-
litie of the creature, wee de-
rogate from our selues that
precedencie and superiority,
which God hath giuen to man
ouer those creatures: How
doe wee abase our selues from
that soueraigntie which God
hath giuen vs? Who said,
Let man rule and haue
power ouer all creatures on
the earth, when wee suffer a
poore inanimate creature so to
conquer and overcome vs,
that

To the Reader.

that wee lye groueling on the
earth speechlesse: nay, some-
times lifelesse (ouercome by
the strength of a Grape, a
weake and feeble substance)
wee all desire (as good reason
wee haue) to extenuate the
power and kingdome of Sa-
than: but I dare boldly af-
firme, he gaineth more soules
by this deadly sinne of Drun-
kennesse, then by all the sinnes
of the world. and bath drow-
ned and swallowed up more
in this gulfe, then were drow-
ned in the generall deluge of
Noahs floud. Lend mee one-
ly thy good will, for my desire
of thy safety, which thou
mayest haue, or not haue at
B thine

(.)

n

S

To the Reader.

thine Election. But better it
were to forbear to read this
same, unlesse thou practise
the same in thy life and con-
versation: Which thing God
grant both thy selfe and me,
hoping thou wilt pray for
me, as I have done for
thee, leaving thy
will to Gods di-
rections.

T. Y.

ENG

ENGLANDS

BANE.

IF according to the saying of Saint Paul, *Rom. 6.23.*
That hee which committeth but one sinne,
is to bee rewarded with damnation; and according to the saying
of Saint Iohn, *1 Ioh. 3.8.* Hee which sinneth,
is of the Devill, what shall wee thinke
of those desperate persons: nay, rather
monsters of men, which through the
loathsome vice of Drunkennesse, commit
all manner of sinne: For Plato saith, *Drunken-
nesse is a monster with many heads.*
As first, *filthy talke*; Secondly, *For-
nication,*

nication; Thirdly, Wrath; Fourthly,
Murder; Fifthly, Swearing; Sixtly,
Curſing. If theſe bee the cheife
 heads that proceed from the pol-
 luted body of this ugly Monster let
 us try them by the touchſtone of
 the holy Scripture, and ſee how
 they are allowed of thereby. And
 firſt concerning filthy talke, it is ſaid
 to the Corinthians, That filthy ſpea-
kers and raylors ſhall not inherit the
Kingdome of God: and in the fourth
 to the Ephesians, Saint Paul forbids
us to have any corrupt communica-
tion to proceed forth of our mowthes,
but that which is good to the uſe of
edifying, that it may miniſter grace
to the hearers. And alſo wee muſt
 put away all bitterneſſe and evill
 ſpeaking. And further, the fifth to
 the Ephesians, Saint Paul wiſheth,
that no filthineſſe nor fooliſh talking,
no nor ſo much as ieſting, ſhould
either bee uſed, or named among
Chri-

Filthy talk,
 the firſt
 head of
 drunken-
 neſſe.

1. Cor. 6. 10.

Eph 4. 29.

30.

1. Cor. 13. 1.

ph. 5. 4.

Englands Bane

3

Christians. But from the mouthes
of Drunkards, what idle talke, fil-
thy speech, blasphemous oathes,
and prophane wordes are used, no
Christian eares can with patience
endure, but with griefe of minde,
exaction of the spirit, yea, with
both horror and terror to the
soule of man. The greatest curse
that ever fell on mankind since the
flood, came by Drunkenesse, as
appeareth in *Genesis* by *Noah* (the *Gene. 9. 25*
godliest man then living) avoiding
all other finnes, yet was unawares
taken with the vice of *Ebrietic*,
and cursed his owne sonne with
the bitter and perpetuall curse of
servitude, saying, Cursed be Canaan,
servant of servants shall hee bee to all
his brethren. Which thing of ser-
vitude was never neither heard of
spoken of, although the world had
then been the space of 1656 yeeres
before the which curse, God saying,
B 3 Amen,

Amen, added also this nakednes to the posterity of Cham, as appeareth this day by the Virginians & Indians, being by the best Authours of Antiquity noted to come frō that Cham: & surely, by the slavery and beggery that hapneth generally to all that vseth this vice, I can thinke no other of it, but that it is a curse hereditary to all Drunkards themselves, or at least to their posterity.

Nakednes
and servi-
tude are
hereditary
curses to al
drunkards
and their
posterity.

Fornicati-
on Second
head.

1 Cor. 6. 9.
16. 18. 19.

20.

Now concerning the description of the second head of this monster Drunkenesse, which is Fornication; The Apostle in the sixth chapter to the Corinthians, saith; Bee not deceived, neither Fornicators, nor Adulterers, nor Wantons, nor Buggerers, shall inherite the kingdome of heaven. And in the 15. Verse hee saith, Know yee not, that your bodyes are the members of Christ; shall I then take the members of Christ, & make them the members of an harlot? Fly fornication,

cation: every sinne that a man doeth, is without the body, but he that committeth fornication, sinneth against his owne body. Know ye not that your body is the Temple of the holy Ghost, which is in you, whom ye have of God? And yee are not your owne: for yee are bought for a price: therefore glorifie God in your body, and in your spirit, for they are Gods. Which being thus, what glory can that party shew unto God in his spirit, that hath neither use of body, nor sense: for as Socrates saith, Reason departeth, when drinke possesseth the braine. Thise worthy is this saying of the Philosopher, & fit to be noted with golden letters: *Cum tibi sive Deus, sive mater rerum omnium Natura dederit animum, quo nihil est prestantius, sic te ipsum (O homo) abiicies atque prosternes, ut nihil inter te & quadrupedem aliquem putes interesse?* When as God hath given thee a living

B 4

soule,

qui in ebrio
libro

6 Englands Baner.

soule, which excelleth all thinge (O man) wilt thou so much abase and disgrace thy selfe, that thou wilt make no difference betwixt thy selfe and a brutt beast, for drunkennesse doth not onely disgrace, but even slayeth the soule of man: according to Zeno his saying, It is not death that destroyeth the soule, but a bad life. But to return to the vice of Fornication, S. Paul to the Thessalonians saith, This is the will of God, even your sanctification, and that you should abstaine from fornication. And S. Peter intreats us to abstaine from fleshly lusts, which fight against the soule. The Poet rightly said, *Vina parant animos veneri, &c.* Wine prepares the minde to lusts. Another saith, *Reddunt delirum femina vina virum.* Remulus perceiving the allurements of lustes that proceede from this vice, made a law: That if a woman were overcome with drinke, shee should dye for her offence,

1 Thes. 4. 3.

Vide Heb. 6.

33. 4.

1 Pet. 2. 11.

fence: saying, that this vice was the
beginning of dishonesty and whore-
dome. Saint Hierome being of the
same opinion: *Nanquam inquit e-*
brium putabo castum: I can never be
perswaded to thinke a Drunkard can
bee chaste. This opinion caused
David to bid his servants make *V-*
riah drunke, supposing that hee
would have lyen with his wife. *Ar-*
nutius a Romane bceing drunke,
committed incest with his owne
daughter. But what need we seeke
out heathen examples to shew the
frailetie of the flesh, proceeding
from this monstrous vice, when as
the Scripture yeelds us examples
for the same: Wee see that *Lot*,
of whom *Origen* saith, *Ebrietas de-*
capit quem Sodoma non decipit: *Drum*
hennesse (saith he) deceived him whom
all *Sodome* could not deceive. For in
his drinke hee committed Incest
with both his daughters: from
whence

2 Sam. 12.

Gen. 19. 33
34 36.

Judg. 20.
21. 25, 26.
Num. 25. 8
four and
twentie
thousand
men slaine
through
fornicati-
on.

Thirdly,
Wrath.

whence came the cursed generati-
on of the *Ammonites* and *Moa-
bites*, heathens and haters of God.
Through this second head of drun-
kenesse (*viz.*) *Fornication*, were at
one time slaine 24000. men, *Zimri*
and *Cosbi* were slaine as they were
committing the act of Fornicati-
on. *Osbert* the last King of the
Northumbers, for committing this
vice with a Lady, the wife of one
Benbokard, was slaine at *Yorke*. These
few examples are sufficient to shew
the greatnes of the sinne by the pu-
nishment that God layeth upon
the committers thereof.

Now concerning the third head
which is *wrath*, & is defined by *Pla-
to*, to be a short fury the inflama-
tion of the bloud, and an alterati-
on of the heart, it is a desire of re-
venge, a regardlesse care of friend-
ship, an enemy to all reason, and as
uneasie to bee guided by another,
as

as a furious Tyrant: Socrates saith
 that Wrath proceedeth from the fee-
blennesse of courage and lacke of dis-
cretion, the uglinesse of this vice
 is no where so well expressed, as
 in him that first uled it, which was
Cain, the first murderer in the
 world: For it is said in the fourth
 of Genesis, that he was exceeding
 wroth, insomuch that the Lord re-
 buked him for it, saying; *Why art* Gen. 4. 8.
thou wroth, and why is thy counse-
nance cast downe? yet he never stay-
 ed his wrath untill he had slaine his
 brother. Saint Paul to the Romans.
 12. 19. wissheth us to giue place un-
to wrath, knowing that Wrath see-
 keth revenge, and vengeance is 2 Sam. 3. 24
mine, and I will repay it, saith the
 Lord: What caused Ioab to slay
Abner? Wrath: as appeareth in
 the second to Samuel the third
 Chapter. What caused Herod to
 slay so many thousand Infants but
 Wrath?

Wrath? For it is said that Herod
 Mat. 2. 26. *seeing hee was mocked of the Wise
 men was exceeding wrath, and sent
 forth and slew all the male children
 that were in Bethlem, &c.* Our belo-
 ved Saviour seeing the inconve-
 niences that commeth by Wrath
 and Anger, saith in the fifth of Ma-
 thew, *In the old Law it is said; Who-
 soever killeth shall bee culpable of*
 Mat. 5. 21. *judgement: But I say unto you, who-*
 22. *soever is angry with his brother un-*
advisedly shall bee culpable of judge-
ment. Which saying I thinke whol-
 ly tends to drunkennesse; for al-
 though there is none but may be
 angry upon a cause justly given,
 (but having advisement, it is sel-
 dome without cause) but the
 wrath of Drunkards is never while
 they have advisement, for as long
 as their senses last they love en-
 tirely and with brotherly affection.
 The reasons: their father the Divell
 will

will suffer no diffentions amongst them, untill they have executed his will in the deepest degree of drinking, and made their sacrifice unto him, and most commonly that is done upon their knees being bare. The prophanenes whereof is most lamentable, and detestable, being duely considered by a Christian, to thinke that that member of the body, which is appointed for the service of God, is too often abused with the adoration of a harlot, or a bale Drunkard, as I my selfe have seene (and to my griete of Conscience) may now say have in presence, yea and amongst others, beene an actor in the businesse, when upon our knees after healths to many private Punkes, a Health hath beene drunk to all the Whores in the world, another remembers all the Drunkards and good Fellowes in the world

kneeling
upon the
bare knee
to drinke
healths to
a Strumpet
a Sacrifice
to Sathan.

Socrates.

world : a third to as idle or worse
 a subject vnfit either to be named
 and incredible to be beleueed. But
 before these healths and frolicks
 haue gone round (the crafty wrest-
 ler) Wine hath so distempered the
 braines , that loue is turned into
 hatred , and he that euen now was
 vpon his knees to drinke his com-
 panions health , presently aymes
 to take away his life : and without
 more circumstance , or vsing many
 words stabs at him , and so kills him
 out-right , or at least wounds him :
 and afterward peraduenture very
 penitent and sorry for the same ,
 confessing hee neither knew , nor
 euer remembred any such thing
 done ; And if this be not vnaduised
 malice , then there are no fowles
 in the Ayre , nor Fishes in the Sea .
 But such persons haue their sen-
 tence giuen them by our Sauour
 Mat. 5. 2. 2. in the fitt of *Mathew* before reci-
 ted

ted: Of this humour I know too many (God turne their hearts :) *Peter Lambert*, who in his drunken wrath slew his friend *M. Hamden*, and for the same was hanged, is example sufficient to testifie the fruits of Wrath, that comes by Drunkenesse; whose actions, life, and deeds, you may at large see in a Booke written of the same.

Now concerning the fourth head which is *Murther*, the foulenesse of which vice is so odious, that it is detestable both to God & man, as appeareth by the innocent blould of *Abel*; which the Lord said cryed vnto him for vengeance, and that *Cain* was cursed therefore, and should be a runagate and vagabond (*viz.*) hee should never have rest, but his hart should have continuall feare and care: the Commandement of the Lord

4.
Murther
the fourth
head.

Gen. 4. 10.

Young, T.

14 Englands Bane.

Exod. 20. saith, Thou shalt doe no murder:
 and afterward to terrifie men the
 more, he made a law, that whose-
ever killed any man should be put to
death, laying, Hee that killeth a
beast shall restore it, but he that kil-
leth a man shall be slaine: In Deute-

Levit. 24.
 37. 21. ronomic wee are bid to have no
pitty upon the murderer, in these
 words, Thy eye shall not spare him.
 And in Numbers, the Lord spake
 by the mouth of Moses, that if any
 man either with an instrument of
 iron or wood, or with a stone or
 with his hand, kild a man he should
 be slaine for it: and further to set
 out the greatnesse of this sinne,
 and fearing they might be temp-
 ted through bribery to spare the
 murderer, he saith, Moreover, yee
shall take no recompence for the life
of the murderer which is worthy to
die, but he shall be put to death: The
 land where the murder is done, is
 so

Num. 25.
 16. 19. 20.
 31. 32.

so much polluted that there is no way to clense it, but by the blood of him that shed it. And surely it is seldome or never knowne, that a Murtheter went in peace to his grave, as may appeare by *Abimelech*, who after he had killed his seventy brethren, although God suffered him for a time to rule all Israel, yet at length hee dyed miserably, and was slaine by the hands of a woman. *Zimri* mur. 1 Kin. 19. & 18. *Elah*, but afterward by Gods judgement, was forced to burne himselfe. But this unnatural sinne, this monstrous deede, this abhorred fact of Murther is by no accident or occasion so often committed, as through Drunkenesse; not onely by Drunkards upon others, but also many times, through Gods heavy wrath upon Drunkards themselves, as by too many examples I am

C

able

able to make prooffe as well of the one as of the other.

Murders in
drunken-
nelle.

And first to begin with that high and mighty Monarch of the world *Alexander* the great, who in the beginning of his Raigne was so temperate that hee refused the Cookes and Pasterers of the Queene of Caria: saying, hee had better than they were (*viz.*) for his dinner early rising, and for his supper a moderate dinner, notwithstanding through the vicious manner, and lewd customes of the Persians, hee was so much given at last unto the excesse of drinking, that hee propounded sixe hundred crownes for a reward to him that drunke most, called a cup of silver, being of a great bignesse after his owne name: which cup when hee offered vnto Calistenes one of his favorites, hee refused, saying, that hee which dranke with *Alexander* had need

need of *Asculapius*: at which words
the King feeling himselfe touched,
and being in his drinke was so in-
censed against him, that hee caused
him immediately to bee put in a
cage with doggs (where he poyso-
ned himselfe) afterward being per-
swaded by a common Strumpet
named *Thais*, hee burnt *Percipolis*
the chiefe City in *Persia*, & which
was worst, in his intemperancie
killed his deare friend *Clytus*: for
which bloody deede after he came
to himselfe, he wept and fasted three
dayes, and would (had he been per-
mitted) have slaine himselfe. In this
deede of *Alexander* the saying of *Se-*
neca is verified; *Ebrietas unus ho-*
ra vilis Insaniam longi temporis *Sene. Epist.*
tedio pensat. Drunkenesse requireth 59.
one houres mery madnesse, with a long
tedious time of sorrow and repentance.
The son of *Cyrl* being drunke, wic-
kedly flew that holy man his father
and

Young, T.

and mother also great with Child; he hurt his two sisters, & deflowred one of them, which fearfull example is sufficient to make the haire of our head stand upright as often as any occasion is offered unto us; whereby we might fall into any inconvenience through the allure-ment of drinking. But I may leave off forraigne examples, and recite too many of like nature in our owne Nation: *William Purcas* in *Essex*, *Anno 1615.* in his Drunken-nesse being rebuked by his mother for his vice, most cruelly and unnaturally killed her. *Anderson* in his drunkennesse killed a boy, and was hanged for the same in *May 1616.* But as I have recited these few, so could I make mention of multitudes of examples of the same nature. For I fully perswade my selfe, that there is not a City nor market Towne in England, but it would

Child;
owred
exam-
e haire
often
to us;
any in-
allure-
leave
recite
in our
cas in
unken-
another
unna-
in his
d was
1616.
w, so
multi-
e na-
selfe,
mar-
out it
would

would appeare (if the records of as-
sises were searched) that there hath
beene some one or more slaine
in it through Drunkennes, which
is according to the old saying, *Plus*
crapula quam gladio, more men have
died through intemperancy, then
with the sword; for such is the na-
ture of excessive drinking, that it
intoxicareth & boileth the brains,
benummeth the senses, infeebleth
the joynts and sinewes, and brin-
geth a man into a Lethargie, the
whole body into Droplies, Gouts,
Palsies, Apoplexies, and such like.
But now to returne and speake
of them that have beene slaine
in their drinke. *Elah* King of *Israel*
being drunke in *Tirzah*, was mur-
dered by *Zimri* his servant. *Amon*,
one of *Dauids* ungratious sonnes,
was slaine by his Brother *Absolons*
cōmandement, when he was full of
wine. *Fliolmus*, King of the *Gothes*,
C 3 was

Drunkard
murthered
1 Kin. 16.

2 Sam. 13
29.

Young, T.

was so addicted to drinking, that he would sit a great part of the night quaffing and carousing with his servants, and as on a time hee sat after his accustomed and usuall manner, carousing with them: his servants, being as drunke as their Maister, threw the King in sport into a great vessell full of drinke that was set in the midst of the Hall, where he most rediculoufly and miserably ended his dayes.

Augustine Lachimer reporteth that in Germany in the yeare 1549. there were 3. companions in such a jollity, after they had taken in their cups according to their brui-
)) tish manner of that Country, that with a cole they painted the Divell in the wall and dranke freely unto him, and talked to him as though he had becue personally present, the next Morning they were found all strangled and dead. As the

the flye playeth so longe with the
Candle, untill at length shee bur-
neth her selfe: so these men de-
lighted in sinne, and dallied with
the Divell so long, untill they
brought themselves to utter ruine
and destruction. Which horrible
and fearefull example is sufficient
to strike terror and amazement to
the greatest carowlers of our age,
to feare least Gods heavy wrath
should be incensed against them,
& so deliver them over to Sathan,
and suffer them to dye in their
Drunkenesse, and as the Tree
falleth so it lyeth. But I will con-
clude with our Saviours words,
the 21. of Luke, *Cavete autem vo-
bis, Take heede to yourselves least at
any time your hearts bee oppressed
with surfetting and Drunkenesse,
lest the day come on you at una-
wares.*

Luk. 21. 34.
35. 36.

Now to proceede to the fift
C 4 head

Young, T.

Swearing.

Exod. 20.1.

Deut. 5.

Head which is Swearing, forbid-
den by Gods Commandement
both in *Exodus* and *Deuteronomie*.
*Thou shalt not take the name of the
Lord thy God in vaine; for the Lord
will not hold him guiltlesse that ta-
keth his name in vaine.* Which is
so frequently used among Drun-
kards, that scarce fixe words are
used amongst them without an
Oath, and that upon most vaine
and idle occasions, (*viz.*) that you
have not pledged me, or your cup
was not full, or you left a sauffe in
the bottome, and upon such like
swaggering occasions the name of
God is taken in vaine, and with
such horrible, detestable, and
blasphemous oathes, (as me thin-
keth) I am affraid to mention, be-
ing by all the parts of Christ, as by
his Life, Death, Passion, Flesh,
Heart, Wounds, Blood, Bones,
Armes, Sides, Guts, Nails, Foote:

as

as if they went to crucifie Christ
anew; who while he was upon the
earth forbad it utterly in these
words: I say unto you, swear not at
all neither by Heaven, for it is the
Throne of God; nor yet by the earth,
for it is his footstool: nor yet by Ieru-
salem, for it is the City of the great
King: neither shalt thou swear by thy
head, because thou canst not make one
hayne white or blacke. But your com-
munication shall be yea, Nay, nay. In
Leviticus it is said, Ye shall not swear
by my name falsly, neither shalt thou
defile the name of thy God, I am the
Lord. I feare me we shall have just
cause to complaine with Ieremiah, Ier, 23.16
that because of oathes the land mour-
neth, in Zeebariah we may find that Zach, 5.3
Swearers are noted in a booke, and
that every one that sweareth, shall
be cut off as well on this side, as on
that side, (viz.) Whersoever he be
in the world, & that the curse of God
will

Mat. 5.34
35. 36. 37

Levit. 19.

Young, T.

will enter into the house of him that
 falsely sweareth, & it shall remaine in
 Eccles. 23. the midst of his house and shall con-
 sume it both with the timber and
 stones thereof. The wise King per-
 ceiving the great danger that com-
 meth by swearing, warneth us not
 to accustome our selves to swea-
 ring, for in it are many fals, neither
 take up for a custome the naming
 of the Holy one, for thou shalt not
 be unpunisht for such things: for
 as a servant which is oft punisht
 cannot be without some scarre, so
 he that sweareth and nameth God
 continually shall not be faultlesse,
 the man that useth much swearing
 shall be filled with wickednes, and
 the plague shall never go from his
 house, when hee shall offend, his
 faults shall be upon him, & if he ac-
 knowledge not his sin, he maketh a
 double offence, and if he sweare in
 vaine, he shall not be innocent but
 his

him that
same in
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his house shal be full of plagues. *S.*
James wisheth us before all things,
to avoid swearing, either by heaven
or by the earth, or by any other oath.
Let all swearers take heed, althogh
God suffers them for a time, lest
they bee suddenly stricken with
death as many have beene, and then
vengeance waiting at the doore, at
the houre of death, and when their
bodies shall bee without life, their
soules shall bee everlastingly with-
out God. How did God punish
the oath broken by the Gibeonites,
not only with famine three yeares
together, but with the death of
Sauls seven sons, who were hanged
up openly in the mountaines. See
what the Lord saith in *Ezekiel* of
Zedekiah, that he shall not prosper
for breaking his oath: *As I live, I*
will surely bringe mine oath that hee
hath despised, and my covenant that
hee hath broken upon his owne head:
and

James. 5. 12

*2 Sam. 21.
1. 9.*

*Ezech. 17.
15. 16. 19*

Young, T.

King. 25.2

and so it came to passe, *Nabuchad-
nezzar* by an army overcame him,
flew his sonnes before his face, put
out both his eyes, and carried him
to Babel. But in these later times,
and in this our land, I may shew
very many examples, as of Earle
S
Godwin, who wishing at the Kings
table, that the bread he eat might
choke him, if hee were guiltie of
Alphreds death, whom hee had be-
fore flaine: was presently choked
and fel down dead. We may reade
Fox. Actes
and Monu-
ments.
in the Actes and Monuments, of
one *Iohn Peter*, a horrible swearer,
with whom it was usual to say, *If it
be not true, I pray God I may rot ere I
die.* To which God said, Amen, and
so he rotted away indeed, and died
miserably. Lastly, witnesse the ex-
we are
ample of a Servingman in *Lincoln-
shire*, who for every trifle had an
use to sweare (*Gods precious blood*)
hee would not bee warned by his
friends

friends to leave it: at last hee was visited with grievous sicknesse, in the time whereof he could not bee perswaded to repent of it: but hearing the Bell to toll, in the very anguish of death, he started up in his bed, and swore by his former oath, that Bell tolled for him. Wherupon immediatly the bloud abundantly from all the joynts of his body as it were in streames, did issue out most fearefully, from mouth, nose, wristes, knees, heeles and toes, with all other joynts, not one left free, and so died. These and such like examples, and fearful warnings from heaven, are sufficient to terrifie the hearts of all Drunkards, whose tongues being set on fire of hell, speake nothing without an oath, and Drunkards usually fall into the finnes of the tongue, against which *Saint James* James, 3.6. speaketh so bitterly: & *David* saith, 7. 8. 9.

Set

Young, T.

26117

Pfal. 141. 3. Set a watch, O Lord before my mouth,
and keepe the doore of my lips: With
whole saying in the 50. Psalme, I
will conclude and with all Drum-
kards and Swearers to ponder his
words: **Pfal. 50. 21.** Consider of these things, ye
that forget God, lest he teare you in
pieces, and there bee none to deliver
you.

**Sixtely,
Cursing.**

Pfal. 14. 6

But to speake of the sixt and last
head, which is *Cursing*: David no-
ting the vilenesse of this sinne, re-
purcheth those persons that use this
vice, to thinke there is no God to
yeeld them vengeance for their
wickednes, noteth them in the 14.
Psalme, which beginneth, *The fool*
hath said in his heart there is no God
and so going forward to the 6. ver.
saith, *Their mouth is full of cursing*
and bitterness. And in the 109. Psal-
me sheweth, that God will never
blesse them that curse. But that he
shall be cursed of all people: *As he*
loved

loved cursing, so shall it come unto
him, and as hee loved not blessing. so
shall it bee farre from him: as hee clo-
thed himselfe with cursing like a rai-
ment, so shall it come into his bones:
Let it bee unto him as a garment to
cover him, and for a girdle wherewith
he shall be alwayes girded; David did
rightly terme Cursing, the girdle
of the Drunkard: For hee is com-
passed about both at home and a-
broad with cursings. At home he
is cursed of his wife, for wasting of
her portion, and bringing her in
contempt, penury and misery: Of
his family, because hee defraudeth
their bellies, through his wasting
and superfluous excesse abroad.
The good wife is forced to pinch
her household at home: Yea of his
owne children (if not in his life
time by his daughters,) for that
they are not through his unthrif-
nesse and base manner of living,
preferred

preferred in marriage: yet, by his
sonnes after his death, for spending
their patrimony (by succession due
to them:) and not giving them e-
ducation. How many men have I
heard say, I am bound to curse the
time, that ever my father was a
company-keeper, which had he
not beene, I might have prooved a
scholler or I should have had such
lands, or such livings, which my fa-
ther spent in his folly. Yea the very
nourishers of his vices themselves,
when his money is spent, do curse
him, the Hoste and Hostesse curse
him, because hee troubleth their
house (being *Pierce penniless*) and
not give place to other guests that
are full fraught. The Tapsters curse
him, because he calls for Beere, and
runnes on score. The Chamber-
laines they curse him, for tumbling
the beds polluting the roome; and
hee curseth them as fast, for decei-
ving

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ving him of his money. Are not
Drunkards, according to *David's*
saying, girded about with curses
Which girdle the Divell claspeth
about him so fast, it is to be feared,
without repentance and the great
mercy of God, it will never be un-
loosed until hee hath him in hell,
where with the damned soules hee
will be forced to cry:

Or dolor, & rubies, & strider dentium,
& ingens,

Inferni inveniendus
carteris horrore.

With grise, with rage, with gnashing
teeth, and howling great,

In this infernall lake and horride

place, my soule is fret.

Saint Paul in the third to the Colos. Colos. 3:8.

saith, bids us to put away all malice,
and cursed speaking, of our
mouthes. And to the Romans hee
saith, Blesse, but curse not. And sure-
ly the Divell and destruction waits

D

at

Mar. 14. 17

at the doore, when we fall into this humour of cursing, as appeareth by *Peter*, before he denied his Master, our blessed Saviour. First, he began to curse, and then hee swore, saying, *I know not this man of whom yee speake.* *Goliath*, before he was killed of *David*, fell a cursing, and so died in this wickednes. *David* held

1 Sam. 17.

13.

1 Sam. 16.

13.

Shemie cursing.

1 King 2 8

9. 46.

His death.

this fault so great in *Shemie*, for cursing him, that even upon his death bed: hee tooke order with *Salomon* his sonne to put *Shemie* to death for the same. Behold, with thee is *Shemie* which cursed mee with a horrible curse, therefore thou shalt cause his hoare head to goe downe to the grave in blood.

If the heads that spring from this polluted Monster, are so detestable, dangerous and damnable (as by the forecited places of Scripture is declared) it is requisite that the noysome and infectious poison

poison to mankind which doth proceed from the nature & condition of this monster, should plainly be made manifest, and described to the world. And therefore to define it, Drunkenness is a vice which stirreth up lust, griefe, anger, and madness, extinguisheth the memory, opinion, and understanding, maketh a man the picture of a beast, and twise a child, because he can neither stand nor speake. Saint Augustine saith, *Ebrietas est flagitiorum omnium mater, culparumque materia, &c.* Drunkenness is the mother of outrages, the matter of faults, the roote of crimes, the fountaine of vice, the intoxicator of the head, the quelling of the senses, the tempest of the tongue, the storme of the body, the shipwracke of chastitie, losse of time, voluntarie madness, and ignominious languor, the filthinesse of manners, the disgrace of life, the corruption of the

Drunken
ness defin

Souta. Were there no more to be spoken against Drunkenness then the words of this holy Father (if they were duely considered) mee thinkes it should be enough to deterre any Christian man from that vice. *Cyrus* being but a childe and an Heathen, when he was asked by his Grandfather *Astages*, why hee dranke no Wine at a great Feast, answered, *Hee tooke it to be payson, because said he, those at the last Feast that dranke it, were deprived of their understanding and senses.* The *Lacedemonians* would often shewe their children such as were drunk, to the end they should learne to hate that vice. These being but children and Heathens, by seeing ill examples, loathed the vice, and grew the better. Wee being men and Christians, on the contrary, by seeing ill examples, love the vice, and grow the worse. For before
wee

wee were acquainted with the lingering wars of the Low-countries, Drunkards was held in the highest degree of hatred that might be amongst us: For if by chance any one had beene overtaken with his cups, & gone reeling in the streets, or lyen sleeping under a Table, we would have spit at him as a Toade, and called him drunken swine, and warned all our friends out of his company. But now it is grown for a custome, and the fashion of our age, even in Cities, Townes, Villages, I, even amongst the very Woods and Forrests, (as shall bee spokē of hereafter) nay it is mounted so high, that men must in a manner blush and bee ashamed as much to speake of sobriety, or to be temperate, (in a thousand companies,) as in that happy time of our Ancients, they were ashamed of Ebriety in others, or to be drunk

themselves. Why? He is reputed a Peasant, a Slave, and a Boore, that will not take his liquor profoundly. He is a man of no fashion, that cannot drinke *super maculum*, Carouse the Hunters Hoope, quaffe Vpse-fresse crosse, Bowse in Per-moyfant, in Pimlico, in Crambo, with Healthes, Gloves, Numpes, Frolickes, and a thousand of such dominiering inventions; as by the Bell, by the Cards, by the Dye, by the Dozen, by the Yard, and so by measure, wee drinke out of measure. Thus we spend so great a time in carousing, as though we did not drinke to live, but lived to drinke: and for the further maintenance and upholding of this most execrable vice, there are in London Drinking Schooles: so that Drunkenness is professed with us as a liberall Art and Science. All Christians have just cause to complaine
and

A Lottery
pon the
Card new-
y invented
or drina
in

and to crie out, that wee have received by the Low-Countries the most irreparable damage that ever fell on the kingdome of England.

Drunkards now a dayes make meetings and matches of drinking, and incourage one another thereunto, according to the saying

of Esay: Come, I will bring Wine

Isa. 56. 12

and we will fill our selves with strong drinke, and to morrow shall be as this day, and much more abundance. But

you that rejoyce thus in your wickednesse, and in your abominable Drunkennesse, heare and tremble at the reward provided for you, and mentioned by S. Iohn: Your

part is in the lake which burneth with fire and brimstone, which is the

Revs. 21. 8

25 27

second death. The gates of heaven shall bee shut against you. For there shall no unclean thing, nor none that worketh abomination, enter therein.

S. Paul to the Corinthians saith

1 Cor. 6. 10 that Drunkards shall never inherit
the Kingdome of heaven. And like

Gal. 5. 21. Drunkards shall not inherit the King-
dome of God. These sayings of

the Apostles and Evangelists, are
enough to strike terrour to the
soules of any Christian man, and
so far to bar them from Drunken-
nesse, that rather then they would
bee in danger to fall into it, they

Dan. 12. would drinke water as Daniel and
his fellowes did, when they refus-
ed the Wine of the Kings Table.

But your common Drunkards are
no Christians: For a true Chri-
stian is the Child of light, and wal-
keth in the light, and is sober, but

1 Thes. 5. the Drunkard is the Childe of
darkenesse, and the workes which
he doth are the workes of darko-
nesse: And Saint Peter saith, It is

Pet. 4. 3. sufficient for us that we have spent
the time past of our life, after the lust
of

of the Gentiles, walking in Wanton-
nesse, Lusts, Drunkennesse, Gluttony,
Drinkings, &c. Saint Paul to Titus
saith, that the grace of God that bring-
eth Salvation to all men hath appea-
red, and teacheth us that wee should
denye all ungodlinesse and worldly
lusts, and that wee should live sober-
ly, and righteously, and godly in this
world. And in the third Chapter:
It is a true saying, that they which
believe in God must bee careful to
shew forth good workes. Which
makes plaine, that Drunkards are
no Christians, and therefore not
of God, for the Drunkard maketh
his belly his God, because hee
more diligently serves it, more
better loves it, and more carefully
pleaseth it, then God himselfe.
And to speake cruely of him, a
Drunkard is unprofitable for any
honest service, and can make nei-
ther good Magistrate, nor good
Subject:

Tic. 2. 12

Tic. 3. 8.

Phil. 3. 19

A drun-
kard fit for
nothing.

Young, T.

Subject: seeing hee cannot rule others that cannot rule himselfe. Therefore rightly said Saint Augustine; *Ebriosus cum obsorbet obsorbetur à vino, abominatur a Deo, despicitur ab Angelis, decidetur ab hominibus, destituetur a virtutibus, confunditur a Daemonibus, conculcatur ab hominibus.* When the Drunkard deuoureth Wine, hee is deuoured of Wine, he is abominable to God, despised of Angels, scorned of men, abandoned of vertue, confounded by the Diuells, and trampled under mens feete. If the inconvenience that followed Drunkennesse bee so great, let us search out the benefits and pleasures that cometh thereby, and see whether they will countervaille the precedent mischeifes. And first I will begin with the words of him that shewed the great force of drinke to *Darius*; *It turneth every thought into ioy and glad-*

The pleasures that proceed of drinke.

Esd. 3. 20.

gladnesse, so that one remembreth no manner of sorrow or debt. This is a most speciall matter that many men do pretend to be the cause of their drinking, because they would comfort themselves in their sorrowes, either for that they are in debt, or their wives, parents or friends crosse them. I must confesse drinke makes a man merry, for the time, and quite forget his debt: For being drunke he thinketh himselfe as rich as *Cresus*, and as good as *Alexander*. But this joy is deceiveable, false, and fleeting; it is like a dreame, a shadow; for let him drinke what hee can, if it were a Hogs head, it payes not of his debt a halfe penny, and when he comes to himselfe, he findes his body is sicke, his time is lost, his mony spent, his credits crackt, he hath abused his God, wronged his wife, grieved his friends, and shamed

1 Sam. 16.
23. and
Cha. 18. 10.

med himselfe: heere is an inch of pleasure bought with an ell of paine, in like manner if thy parents or friends crosse thee, and thou range from house to house, from Ale to Beere, from Beere to wine, and so fill thy skin and head with liquor, to expel thy griefe, it wil be no otherwife with thee, then it was with King Saul, who while David played with his harpe, was never vexed with the wicked spirit, but when hee ceased his play, the diuell tormented him afresh. So while the sense is lost, and memory decayed, thy discontents are cleane forgot; but when thy drink hath plaid his part, and force therof is quite expelled: thy soule is insnared, thy mind perplexed, thy griefes and discontents (as badde or) worse then ever they were. I may fitly compare these ranging drunkards to Virgils Hart

Quam procul i[n] autam memora inter cressia fixa

Pastor

Englands Danc.

43

Pastoripens cellis,

— Illa fuga silvæ saltusque peragrat disces

— haret lateri letalis ayudo.

Who ranging through the chace,
Some hunter shooting farre by chance,
All unawares hath smit,
and in her side hath left his lance,
Shce fast to wildernesse and woods
doth draw and there complaines,
But underneath her ribs the deadly dart remaines.

Wherefore he doth most unwisely
that hath any cause of griefe or
discontent, and thinketh to put it
away by drinking, or going to their
merry companies, or that good fel-
low: for let him fly whither he wil,
he carries his discontent in his
heart. Take S. Pauls advice, the se-
cond to the *Corinthians*, indure it
with patience, *For our light afflicti-*
on which is but for a moment, causeth
unto us a farre more excellent and
an eternall weight of glorie.

2 Cor. 4.30
& 4.17

If thou art troubled with a scol-
ding wife, whose tongue I must
needs say stingeth like a Scorpion,
and

(and he that can abide a curst wife, needs not to feare what company hee liveth in) the bitter tempest of whose tongue, I must confesse as forcibly drives a man out of his doores into evill company, as a violent storme dooth birds forth of the field into bushes: enter into the Etimologie of her name, shee is called in Latine, *Mulier, quasi magis vix*: in English, a woman, *quasi voc unto man*. Shee is as Salomon saith, *The portion of thy sorrow which God hath allotted thee; thy tormentor upon earth, to bring thy soule to heaven*. For which malady, this is the best medicine:

The reme-
dy for a
scold.

U sibus edocto si quicquā credis amico.

Either to stop thine eares and not heare her; or else to be silent, laugh at her, and not regard her: and not to seeke revenge, like the base son of a Noble man in Rome! who being taken in a robbery, & brought

before

before a Iudge to be arraigned, he asked him whose sonne he was: he answered hee would not tell him: but said, he was the sonne of him, that if he were hanged, would surely be revenged for his death; and so was contented to be hanged, that he might afterwards bee revenged of the Iudge: and no otherwise doth he that leaves his home, runs bezzeling to an Ale-house, damnes his soule, hurts his body, spends his time, wastes his goods, grieves his friends, beggars himselfe, undoeth his children, and all to bee revenged of a woman (for her tongue in which there is no government) wherefore that is to be borne with patience, which cannot be redressed with carefulnesse. Others protest the delight they take in this vice, is not for the drinke, but by reason of the company. To which I answer, that is a bad fellowship which

Men mad
that goe to
bee crunke
for women
words.

Company,
the great
cause of
drunken-
nesse.

which brings us into a league with
vice, and makes us set vertue at ut-
ter defiance: that is a wicked knot
of friendship, which tyes us to our
damnation, and mad dotage, that
rather then wee will part with wic-
ked companions, we will in foolish
kindnesse accompany them into
hell. If therefore our companions
delight in sinne, let not us delight
in them, but shun their societie, as
being the Diuels advocates to so-
licite us into wickednesse, and let
us take heed, whilest wee labour to
maintaine friendship with them,
wee doe not proclaime enmity a-
gainst God. It is said in Exodus,
Thou shalt not follow a multitude to
doe euill. And Paul to the Ephesians
bids us haue no fellowship nor com-
pany with these instruments of Sa-
than, but rather reprove them. And
to the Corinthians: Company not
with a Drunkard, no not so much as to

Exod. 23. 2.

Eph. 5. 7. 11.

Cor. 5. 11.

eat with him, much lesse to drinke.
 Salomon saith, Be not of the number Pro. 23.
 of them which are bibbers of wine:
 for the drinker and the feaster shall
 become poore, &c. The Poet rightly:

*Commentia turpia sanctos
 Corruptunt mores, multi hoc pe-
 riere veneno,*

*Labimur in vitium & facile ad
 peiora meoemur:*

Evill company doth corrupt good
 manners, and many have perished by
 this mischief; wee quickly slide into
 vice, and are easily perswaded to be-
 come worse and worse.

The greatest benefit thou shalt
 receive by these swaggering and
 deboyst companions, is false words,
 but false deeds: for the most part,
 what they promise when they are
 drunke, they forget when they are
 sober: or else in their vaine glori-
 ous humour they promise higher
 matters then their low estate (con-

A drūkar
 either can
 not or wil
 not do any
 man good

E

sumed

sumed with prodigalitie) can per-
 forme: for, *Prodigalitas est vas*
magnum sine fundo, ingens arca, sine
sera; omnia profundit, reponit nihil.
Prodigalitie is a huge vessell without
a bottome, a great chest without a
locke, it drawes forth all things, it
layes up nothing. Your potfriend-
 ship, is no friendship: For as long
 as thou hast good clothes on thy
 back, and money in thy purse, thou
 shalt have friends plenty, and good
 fellowes focke about thee, to give
 thee drinke, when thou hast too
 much before: and truely I thinke
 heereupon comes the name of
 Goodfellow, *quasi* goadfellow, be-
 cause hee forceth and goads his
 fellowes forward to be drunk with
 his perswasive termes, as I dranke
 to you, I pray you pledge me; you
 dishonour mee, you disgrace mee,
 and with such like words doth urge
 his consoorts forward to be drunke,

as oxen being prickt with goades,
are compelled and forced to draw
the waine. But to returne to their
friendship, if thou art in want and
misery, these companions will not
know thee, and if by chance thou
come in the house whereas they
are, to shunne thy company, they
strait call, Chamberlaine, give us a
private roome. And he that before
would spend a crowne upon thee
to make thee drunke, will not now
in thy penury lend thee sixe pence
to make thee eate, although for
lacke of food thou starvest in the
street. But I will counsell you with
Nash: All you that will not have
your braines twice sodden, your
flesh rotten with the Dropsie, that
love not to goe in greasie doublets,
stockings out at heeles, and wear
Alehouse daggers at your backes,
leave this company keeping, this
flabbering bravery, that will make

The fruites
of Drun-
kenesse.

you have stinking breathes, and your faces blowne like bladders, deckt with pimples, your bodies smell like Brewers aprons. It will bring you in your old age to bee companions with none but Porters, Ostlers, and Carmen, to talke out of a cage railing as Drunkards are wont, an hundred boyes wondering about them. It is a most bewitching sinne, and being once entred into, hard to fogoe. Saine Austen compares it to be the pit of hell, *into which when one is once falling, there is no redemption.* Therefore you that are free from it, rejoyce, and desire God so to keepe you: and you that are entring into it, forgoe it in time, as S. James

Iam. 4.7.8 saith: *Resist the Diuell and he wil flie from you, draw neere to God, and hee will draw neere to you.* Take heed lest you take a habit in it, & so it grow to a custome, & then like the grand

Drunkards

Drunkards of this age (of whom I know too many) you account it no sinne: For, *consuetudo peccandi tollit sensum peccati*: the custome of sinning taketh away the feeling of sinne. But with these Drunkards I have not to doe, for no admonishment, but banishment will make them leave it: For I feare the Lord hath done by them, as by *Ieremiah* hee threatneth the Babylonians, *Iere. 51. 39* Hee hath given them over to a perpetual Drunkenesse.

Others excuse themselves, and thinke they are free from this vice, because (through the strength of their braines and bodies) they can carry more then others: and boast although they dranke as much as any in the company, and that their consorts were drunke, yet they were fresh enough. It is a small conquest they have got, when in excessive drinking they have over-

come all their companions; seeing
in conquering they are overcome
and are shamefully foyled and o-
verthrowne by Sathan, their chiefe
enemy, whilest they triumph in a
drunken victory over their friends.
These men for want of vertue in
them, brag of their vice: But *Han-*

Hab. 2. 15.
16.

bakkak saith, *Wo unto him that gives
his neighbour drinke, thou joynest
thine heat, and makest him drunken,
that thou maiest see his privities: The
Lords right hand shalbe turned unto
thee, and shamefull spuing shall be for
thy glorie.* And *Isaiah* saith, *The*

Isa. 28. 3.

*crown and the pride of the Drunkard
shall be trodden under feet.* And in
the fift Chapter he pronounceth a

Pro. 11.

*woe unto them which rise up early to
follow Drunkennes, and to them that
continue untill night, &c.* The Phi-
losopher saith: *Nulla capitatio pe-
stis a natura data est quam Ebrietas,
nam, ex hac fonte prodit quicquid
est*

est in hominum vita scelerum & calamitatum: Nature never sent amongst men a more deadlier plague then Drunkenesse: for it is the well-spring from whence floweth all manner of mischief and calamitie that happens to men. Wine hath as much force as fire, for as soone as it hath overtaken any, it dispatcheth him: For it discloseth the secrets of the soule, and troubleth the whole minde. A drunken Governour and Ruler of any thing whatsoever, bringeth all to ruine & overthrow, whether it be a ship, or a wagon, or army, or any other thing committed to his charge: The consideration whereof made the Philosopher say, when the Wine is in a man, hee is as a running coach without a Coachman. Therefore they that delight (not onely to see but also) to force their neighbors to sinne in this vice, by

urging them to drinke more then they would, onely to pledge them, do no otherwisc then if they made it their glory and pastime to see God dishonoured, his name blasphemed, his creatures abused, and their friendes and companions damned. To rejoyce to see a man drunke, is no otherwisc then to bee glad to see a man runne upon his sword point. But if we persever in our dissolutenesse, and superfluous drinkings, as if we were Christians in name and Sect onely, but Epicures in life, we are to feare, that in the end need and necessitie will force us to forsake it. And as it fell out to King *Darius*, who after hee had lived a long time in all abundance of delights, and never knew what hunger and thirst meant: as hee fled from the battell gotten by *Alexander*, was very thirstie: and after he had drunke puddle water, proceeding

proceeding from a River tainted
with dead bodies, hee burst forth
into these speeches, *This in all his
life hee never dranke better drinke.*

And
a bell
the

So likewise, after we have been
tamed with miseries and calamities,
wee must confesse, but too late, and
peradventure, (O dangerous down
fall) without hope of recovery,
that our estate is better, (albeit
most miserable) then our offences
have deserved, even when God for
our Drunkennesse and dissolutions
shall with draw his blessings, not
onely from our cattells, grounds,
and possessions, but also wholly
from ourselves. And then we con
sider the wordes of the Prophet
Isa: who saith *Awake ye drunkards,
and weep, and howle all ye drinkers
of wine, because of the new wine, for
it shall bee pulled from your mouth.*
But these continuall drunkards are
fitly to be compared to a beast,
that

Isa. 56. 10.

beast
killed a
prey.

that *Olaus Magnus* maketh report
of, living in *Suetia*, called a *Ierffe*,
whole propertie is when hee hath
killed his prey, or found some car-
keise, he never leaveth feeding, un-
till hee hath filled his belly, that he
can eat no more: then hee goeth
betweene two narrow trees, and so
straineth out backward that which
hee hath eaten, & then being made
empty, eateth againe, and so spend-
eth his whole life, like our Drun-
kards of London, who when with
their excessive beffeling they have,
filled their skins, & are full gorged,
by vomiting they empt, and then
they drink againe: and to whet on
their appetite the better, they have
their rashers on the coles, red Her-
ring, Anchovis, and all sorts of sale
meats: to this end they use *Tobacco*
that by Drunkennes they may ex-
pel drunkennes; and being gluttoned
with wine, they drinke smoke, that
by

by this variety it may not grow tedious, untill they have filled their guts and forced to spue it up again, and after spuing they drinke afresh and as the *terse* spends his whole time in eating and emptying himselfe; so doe these in drinking, and casting it forth againe. For from their drinking they have no *Intervallis* (except their sleepe,) and in that (as *Mr. Adams* saith) they invert the order God hath disposed to the times preposterously, making the night, day; and the day, night; at mid night they revell, at noone they sleepe. Although the day was created for labour, the night for repose, the Sunne is scarce beholding to their eyes to looke upon him, the Moone and Starres have onely their attendance: the works and the howre of darknesse meete: they will bee contrary to all men, and all things except themselves: for if they begin

Adams in the gallant Burthen.

begin any worke with the day, they dispose it on this fashion: First, they visite the Taverne, then the Ordinary, then the Theater, and end in the Stewes. From Wine to Riot, frō that to Playes, from them to Harlots, from thence to the Diuell. For as S. Peter saith: If the righteous scarcely be saved, where shal the ungodly and sinner appeare? These men are imitators of *Tiberius* and *Vitellius*, most beastly and luxurious Emperours of Rome, who were drunke and rioted all night, and slept and rested all day. The first, for his beastly conditions of *Tiberius*, was called *biberius*; of *Claudius*, *caldius*; of *Nero*, *Mero*. In his drunkenesse he caused Rome to be fired, yet before he died (as a just plague unto him) he was forced to drinke puddle water, and commended the same for an admirable drinker and for feare of the Citizens punishment

person.

Vitellius
igned
eight
oneths.

11210

nishment, was forced to stab himself. The other was drawn thorough the streets with a halter about his necke, and shamefully put to death: a right reward and good example for drunken Magistrates, and Governors. But I could wish that riotous persons would note and take example by the government of *Antonius Pius*, in whose time whē he perceived the people of Rome given to drinke without measure, he made a law, that none should sell wine, but the Apothecaries in their shops, and onely for the sicke and diseased. Or behold the government of *Alexander Severus*, who quite purged Rome from all the filthy vices, and foule enormities, bred in the time of his Predecessor *Helyogabalus*, and reduced it to the auncient and civill government, that *Cicero* writeth of in his Booke of Lawes, wherein he affirmeth,

T. Anto.
was, the 1
Emper. of
Rome 23
yeares.

Alex. 26.
Emp. Rom
13. yeares

affirmeth, that no Roman darst go
 in the streets, if that he bare not a
 shew in his hand, whereon hee did
 live. In consideration thereof, the
 Consull did beare a Battell axe be-
 fore him; the Prators, a Hat in the
 manner of a Coife; the Tribunes, a
 Mace; the Cutlers, a Sword; the Tail-
 lers, a paire of Sheares; the Smithes, a
 Hammer; the Orator, a Booke: not
 permitting those that were masters
 of Science, should bee schollars
 of vices: in such sort, that *Marcus*
Aurelius, in making mention of
 the auncient diligence of the Ro-
 manes, writeth, that they did also
 imploy with such a zeale their labors
 and travels that in Rome could not
 bee found an idle person, to carry a
 Letter two or three daies journey. But
 if this law of the Romans were in
 force with us, how many thousands
 (if they made shew of the Trade
 and Art they professed) would bee
 forced

forced to goe up and downe with quart pots in their hands. Our Nation is so polluted with this vice of Drunkenesse, that the great drinkings of forraine Countries compared to ours, are but sippings. We have them that drinke more in a yere, then *Maximilian* the Emperour: and others that drinke more at a draught, then any Hackney horse. The history that *Paulus Diaconus* reporteth (of the drinking of foure Lumbards, although a thing to all the hearers in former ages reputed monstrous, yet compared to the drinking of our times, it is scarce marveilous:) He saith there were foure old men that made a banquet, in the which they dranke the yeeres of one another, after the manner as followeth: They ordained to drinke 2. to 2. and counted their age of yeeres that each of them had, and hee that dranke to his companion, should drinke

Maximilian the Emp. i. said to devour forty pound of flesh, and drinke a hoggshead of wine in one day.

so many times as hee had troed yeeres.
 and the youngest of these foule was
 eight and fifty yeares old: the se-
 cond threescore & three: the third
 fourescore and seven: the fourth
 fourescore and twelve: so that he
 that dranke least, dranke eight and
 fiftyasters of Wine. Although
 these drinkings were strange, mon-
 strous, and unnaturall, and the
 draughts many in number; yet
 they were not great in quantity,
 nor like the draught that one of
 Steneton made, who is yet living,
 he dranke a pecke at a draught.
 One also a Diar of Barkhamsted
 in Hartfordshire did the like. I have
 seene a company amongst the very
 Woods and Forrests, drinking for
 a muggle, in such excessive maner,
 that in my opinion it far excelled
 the drinking of the Lombards. For
 fixe have determined to trie their
 strengths who could drinke most
 glasses

Steneton
 town
 within two
 miles of A-
 bington.

glasses for the muggle. The first drinks a glasse of a pint, the second two, the next, three, and so every one multiplyeth till the last taketh sixe. Then the first beginneth againe, and taketh seven; and in this manner they drinke thrice a peece round, every man taking a glasse more then his fellow: so that hee that dranke least, which was the first, dranke one and twenty pintes, and the sixt man thirtie sixe: which although the number of draughts were lesse then the *Lumbards*, yet the quantitie of drinke was farre more. But if they happ to goe a fourth about, (as these Forresters are like enough to be soone ready imbarqued in this bold adventure for hell,) then they farr exceed the drinkings of the *Lumbards* in quantitie and qualitie, and for the same worthy to be canonized fit Saints for the Divell. And to speake a
F truth

truth touching the manner of living of these Forresters (as well the inhabitation of the new Forrest, as the Forrest of windfore) there is no place in England given to more frequent Ebrious meetings, & continuall drinkings then they are, and although one may travell a whole day abroad in these solitary places, and not finde a man to guide him in his way: yet if one returne to their scattering Villages, and lone Houses, you shall scarce goe a furlong, but he shall finde great plentie of tempters, and store of directors, to bring a man out of his wit: For there is not an Hamlet amongst them, but is furnished with three or foure Alehouses at the least: nay, scarce a lone Cottage, but is a Typling house, and these continually haunted with true Ale-Knights, that crie out, They had rather drinke forth their eyes,

eyes, then the wormes should eate
them out, according to the Poet:

Valobitis inquit ocelli,
Namq; satis vidi non satis usq; bibi:

M. Cambden in his *Britania* recit-
eth, that it is written in the Bracke
Booke of the Exchequer, that a
Forrest is a safe harbour and abi-
ding place for Deere or Beasts, not
of any sort whatsoever: but of wild
and such as delight in Woodes,
(and hereupon a Forrest hath the
name (as one would say) *Ecresta*,
that is, a Station of wilde Beasts:
and likewise I thinke the inhabi-
tants of these places, learne their
savage manners, and brutish be-
haviour, because they converse
chiefely with beasts: For they have
no Magistrates, nor will they hire
any Minister; for they goe ten times
to an Alehouse, before they goe
once to a Church. Well they may
be likened to *Dionysius* the younger,

who was sometimes more then
 nine dayes drunke together, but in
 the end he lost his estate; and it is
 to bee feared (unlesse they repent
 and amend) their hap will bee as
 hard for Heaven, as his was on
 earth: And then too late they may
 remember these old verses:

*Damna fleo Rerum, sed plus fleo
 damnadierum,*

*Quisquis potest rebus succurrere,
 nemo diebus.*

*For losse of wealth partly I greiue,
 But losse of time I greiue much more:*

*For many may my wants releiue,
 But time being lost none can restore.*

I remember, Montagne in his
Essayes, makes it a question dispu-
 table, whether the estate of him neev
 that is going to the gallowes to beand
 hanged, or hee that is a common cou
 Drunkard, is more miserable, yeel not
 ding his censure: that *hee which is*
going

going to dye one the gallows, of the two is the happier, by so much as hee that is entring into a surfet, is in worse estate then he that hath taken Physick, a purgation for the same.

Miserius nihil est misero. se non miserante.

There is nothing more wretched, then a wretched man that reakes not his owne misery : and such is the state of the Drunkard, that hee both perceives this vice, and disalloweth it in others, but neither seeth nor hates it in himselfe, like her in Ovid:

Video meliora proboque, deteriora sequor.

Ovid Metamorph.

I see the good, and give allowance to it, The evil is my choice, I love and doe it.

For a drunkard, although hee cannot speake a plaine word, will never yeeld himselfe to be drunke; beand after their rule a man is not accounted drunke, although hee can not speake, goe, nor stand, nor is

able to craule forth of the hie way,
so as he can hold up his finger, if
he see a Cart comming upon him.
After this rule it is a thing question-
able; whether one of their con-
sorts, named *John Lawrence*, being
at Winsor, and drunke so hard,
that having a cart & three Horses,
hee was not able to stand to drive
them out of the towne; but some
of his company helpt him up into
the cart, thinking the horses would
bring him home. But so it chanced
hee fell asleepe in the cart, and the
Horses going in the midst of the
Forrest, and there stayed feeding,
came a good fellow by, and stole
away two of the Horses: The Fil-
horse making after his Fellowes,
drew the man in the Cart so farre
that it was out of his knowledge
where hee was: and either by the
braying of the horse, or some jolt
of the Cart, hee by chaunce awa-
ked

ked before hee was come to himselfe: (which being) and he seeing but one horse in the Cart, cryed out, Lord, where am I? Or who am I? If I am *Iohn Lawrence*, then have I lost a cart and three horses. But if I am not *Iohn Lawrence*, then have I found a cart and one horse. Nor by their rule a Marchant of Bristow (which shall be namelesse) comming to a house of a Gentlemans of good hospitalitie, within two mile of Hungerford, and two of his friends with him, where they all dranke most free of this Gentlemans Beere, because they found him liberall of his love, in so much as when they came in the middest of a great water leading into Hungerford towne, this Merchants eyes dazeled: and he asked his friends why they did not alight up that great Hill. They answered, it was water: but that could

not perswaded him, but in the middest of the water he alighted, swearing he would not ride up so great a Hill, and so waded through the rest of the water, being halfe a furlong of length, & of a great depth; yet by their rule he was not drunk, nor he that cralled under all the signes from Holborne Bridge to Saint Giles, because in a Moone-shine night his eyes being glazed (with the mist of Mallego Sacke) & seeing the shadow of the Signes upon the ground, Iwore they were arrant knaves for setting the signes so low, that a man could not goe upright under them. But letting Carousers alone with their owne definitiō, because a *Drunkard* cannot be exprest without some division, we will (before wee enter thereunto) set downe a learned mans description, who saith, *A Drunkard is the annoyance of modesty,*

The description
of a Drunkard.

deft, the trouble of civility, the
 spoyle of wealth, the destruction of
 Reason, he is onely the Brewers agent,
 the Alehouse benefactor, the Beg-
 gers companion, the Constables trou-
 ble, hee is his Wines woe, his Chil-
 drens sorrow, his Neighbours scoffe,
 his owne shame: in summe, hee is a
 tubbe of swill, a spirit of sleepe, a
 picture of a Beast, a Monster of a
 Man. But now concerning the

The nine
 sorts of
 Drunkard

division, there are of Drunkards
 nine sorts. The first is Lyon-drunk,
 which breakes glasse windowes,
 calls his Hostisse Whore, strikes,
 fights or quarels, with either Bro-
 ther, Friend, or Father. The se-
 cond is Ape-drunk, who dances,
 capers, and leaps about the house,
 sings and rejoyces, and is wholly
 ravisht into jests, mirth and melo-
 dy. The third is sheepe drunk, who
 is very kinde and liberall, and sayes
 by God Captaine I love you: Goe
 thy

- thy wayes thou thinkest not so often of mee as I doe of thee, and in this sheepish humor gives away his Horse, his Sword, the clothes off his backe. The fourth is
- 4 Sow drunke, who vomits, spewes, and wallowes in the mire, like a Swine, and seeing the Moone shine, sayes, put out the Candle, let's goe to bed, lay a little more on the feete and all is well. The
- 5 fift is Foxe-drunke, who being of dull spirit, wil make no bargain till he have sharpened his wit with the essence of good liquor, and is then so crafty and politique, that he deceives any man that shall deale with him: of this nature are many of the Dutchmen, that when they drinke most, they bargaine best. The sixt is Maudlin-drunke, who
- 6 weepes, cryes, and whines to see the Goose goe barefoote. The seventh is Goate drunke, who is
- 7 in

ebrietas
odit quod
est eo
ne quod
se.

in his drinke so lecherous, that
he makes no difference of either
time or place, age or youth, but
cryes out, a Whore, a whore,
ten pound for a Whore. The
eight is Martin-drunko, which will
be drunko betimes in the morning,
or alwayes the first in the compa-
ny, yet will he never cease drink-
ing till hee hath made himseffe
fresh againe. The ninth and last is
Bar-drunko, which are a sort of
Drunkards that will not openly be
seene in such actions, but as the
rerehouse or Bar, delights in se-
cret places and flies by night: so
they will drink privately, & chiefly
in the night: of this sort may bee
some of your damaske coated Cit-
izens, that sit in their shops both
forenoone and afternoone, and
looke more sourely on their poore
neighbours then if they had drunk
a quart of Vinegar at a draught,
yet

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yet at night sneake out of their doores and slip into a Taverne, where either alone or with some other, they battle their moneys together, and so ply themselves with peny pots (which like small shot) goe off pouring into their fat paunches, that at length they have not an eye to see withall, nor a good legge to stande on, and of this sort are many hypocriticall professors which abuse sacred Religion, carrying in the day time Bibles under their armes; *but in the night they slip into Alehouses or Tavernes.*

And therefore to draw toward a conclusion, I accompt that party to bee within the predicament of Drunkennesse, that in any sort through drinking doth at all enter into any of these precedent passions beyond his naturall inclination: and for the more surer remedy

medy of this dangerous and detestable sinne, the best course is to avoid that which was the first, and is the cheefest occasion thereof: (*viz*) pledging and drinking one to another; which thing first arose in this Kingdome upon a good reason because men were so brutish that at Feasts and meetings when one was drinking, his enemy would take an occasion to stab him. Whereupon generall meetings were avoyded: unlesse they had in their company some sure friend to bee his pledge while hee was drinking, that none should hurt him: Which thing (God be thanked) needeth not to be feared by us, in regard we have the lawes of God to guide the vertuous, and the lawes of the Land to rule the wicked. And this thing of urging one another was most carefully prevented by *Asbuerof* at his great Feast.

Feast made to an hundred and seaven and twenty Provinces, wishing that none should force other, but that they should drinke in order. And may not we that are Christians bee ashamed, to thinke that Heathen should have more care to prevent this great and capitall sinne then our selves, considering there is no sinne so unnaturall to our bodies so pestiferous to our foules, more wasting to our estates. Wherefore (gentle Reader) God grant thee grace to avoyd it by my slender instruction; and me power to give example by my life and conversation; and then hast thou sufficient recompence for thy reading, and my selfe full satisfaction for my writing.

FINIS.

